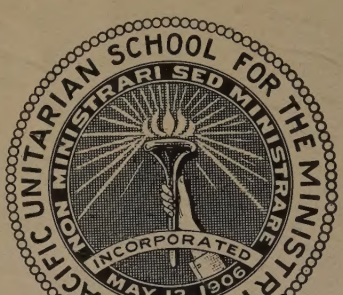
Wayside Thoughts

F96
L778



BERKELEY, CALIFORNIA

FROM THE LIBRARY OF

HENRY WHITNEY BELLOWS

1814-1882

MINISTER OF ALL SOULS' CHURCH, NEW YORK CITY,

1839-1882

Rev. H. W. Bellows D.D.
with the author's
kind regards.
Samuel S. Cox
New York May 13/69

BY THE SAME AUTHOR.

Uniform with this Volume,

GLIMPSES OF THE SPIRIT LAND,

SONNETS, ADDRESSES,

AND OTHER POEMS.

16mo, cloth. 175 pp. $1.50.

WAYSIDE THOUGHTS

BY

SAMUEL H. LLOYD,

AUTHOR OF "GLIMPSES OF THE SPIRIT-LAND," SONNETS, ADDRESSES, AND OTHER POEMS.

"THERE is a lamp within man's fleshy part,
And in that lamp resides a living heart,
And in that heart a deathless spirit hides,
And in that spirit a mystery abides,
And in that mystery the Lord doth flow,
And in that Lord learn thou thy God to know."

Property of
CBSK
Please return to
Graduate Theological
Union Library

NEW-YORK:
W. J. WIDDLETON, PUBLISHER.
1869.

L778

The title of this unpretending volume explains its contents, "Wayside Thoughts." It was prepared amid the excitements of an active business life, and at first printed only for private distribution; but now, without revision, at the solicitation of friends, given the public. If its perusal will be the source of pleasure and profit to others, the author will be gratified.

NEW-YORK, April 28, 1869.

9785

TO MY WIFE,

THE COMPANION OF MY PILGRIMAGE,

THESE THOUGHTS BY THE WAYSIDE

ARE

AFFECTIONATELY INSCRIBED.

WAYSIDE THOUGHTS.

THERE is no unfailing standard of Right except its Author and the Truth itself, as manifest in His infinite law. The popular idea that might makes right, whether in monarchy or republicanism, in politics or religion, is but the offspring of heathenism and barbarism, and better worthy of feudal times than of the present advanced state of society. The laws of man can never make that right which the laws of God and nature pronounce immoral and unjust; otherwise there is no defense against tyranny, and an end is put to national and individual progression and advancement.

WHEN we are in true conditions ourselves, we are in a better mood to enjoy all the true relations by which the soul subsists, and all the truth and beauty that are developed in the external and internal universe. No one can enjoy so well the gentle droppings of the rain or the copious outlets of the clouds, as he whose drink is only of the pure element of the limpid brook.

"WISDOM is the principal thing—therefore get wisdom;" obtain it in the place of a diffused and vapory sentimentalism—get it at the expense of gold, of ease, place, or honor—or get it with thy gold, ease, place, and honor. Love sentiment, revere it, that which is allied to Wisdom! It is the true zest of life, of which the sparkle of the wine is but the counterfeit; but let it be founded on Truth, on Culture and Experience. The earth has its flowers, its graceful foliage, its budding boughs and blossoming vines; but beneath all it has its various strata of minerals, of running ores, of living gems and gurgling streams. The stars have their lustre, that gleam through the darkened night and deck her royal robe; but the stars are probably, nevertheless, living worlds, peopled with beings, and full of the realities of an ever-gushing and spiritual life.

WHEN one considers the vastness of the universe—that vastness that loses itself as it is swallowed up in the thought of Infinity—and when one considers the Infinity of Love, from which all came and to which all tend, what is there too wonderful to believe? It is not wonderful that we are to live again, having now an existence, and from the necessities of our being, Love seems to compel such a conclusion. The wonder would be, if anywhere, that we ever had an existence. But the thought of the Infinite Wisdom and Goodness, by which all things subsist, makes all things clear and all things possible.

HE who will crush his brother in any form, or deprive him of any of his natural or righteously acquired rights, is, in the degree in which he does so, a tyrant, no matter how the laws or his perverted conscience may shield him. If we have any thing to do with our brother, it should be to assist him, to add to his comfort, his culture and development. He is not worthy the name of Man who would do differently. When the self-love in man is thus made subservient to truth, justice, and benevolence, the new and prophetic era will have commenced.

IN some degree God leaves every man to himself to find his way through life and to develop his own being. It is in this way that no two lives are exactly parallel. By the varying and different circumstances that attend every man's life, he must occupy, in a degree, a different sphere in life from that of any other. Yet everywhere may God be found. His Infinity is not an entanglement wherein the soul may lose itself, but continual assurance of His presence,and the thought that fixes His palace-dwelling in the soul.

THE pure in heart alone can see God, because God is the infinitely Pure, and only like can speak to like ; consequently it is alone in accordance with our degree of purity that we possess the means and facilities of making ourselves acquainted with Him, and living lives in conformity with His character.

A LIFE of disobedience and wrong actions is a life of continual pain, intricacies, doubts, skepticism, trouble. "Wisdom's ways" alone "are ways of pleasantness, and all her paths are peace."

WHAT a sphere of action is there for the individual at home! In the ordinary sphere of domestic life, how extended that sphere, how important our actions! It is not so much in a few great things that we do that our lives are made truly important or valuable; but in the constant performance of little duties, which performance gives the soul its true direction, and goes to make up the sum of human happiness.

BE meek, be humble, be self-denying, be long-suffering, be patient. They are the offspring of a true life, and they alone justify the name of wisdom. Be meek; for with it comes the inheritance the Father leaves us. Be humble; how the boundless thought of the infinite teaches it to us! Be self-denying; see a reason for it in the fall in paradise, behold it crowned upon the cross. How its existence in Christ manifests the true humanity of religion! Be long-suffering; for it is like oil upon the troubled waters; it is the true conservative principle of action, the preserver of the sweetness of the soul, the soul's true bravery! Be patient; it is rest in action, the result of a deep-seated confidence in the Almighty.

THE love and worship of God—the sublime privilege and self-necessitated obligation of the soul! How natural—how beautiful—how elevating!—the conditions, means, and result of a true life. When we gaze on some stupendous work of nature, how it excites our awe! when upon the worlds that glitter above us and which we know to be multiplied to infinity, how the mind is absorbed in the thought, and in its divine contemplations, until it is lost in wonder. But when it comprehends the fact that He who made them is our Father, how then the soul goes up in expressions of purest and ecstatic love, and mingles with them the notes of praises and thanksgivings! From the benignant care that flows to us through the divine love and wisdom is gratitude born within us. From the relations that exist between us and Him we learn our duties and self-imposed obligations. His infinite perfections inspire our confidence and make us humble. His infinite goodness calls forth our repentance for our wrongs and misdemeanors. His infinite loveliness calls forth our attractions toward a life in conformity with his beautiful law, and all mingled together in the soul, and united to the boundless thought of his infinity, constrains the soul to worship. If these things were not so, we should be but motes floating idly in the sunbeams, and comprehending not the beautiful and mighty truths of our being.

IT is not the value of the thing itself we have obtained, or the pecuniary reward of our labor, that determines the value of life, but the meaning we have derived from it, and the culture and development that have been produced by the service.

WRONG and error can never become immortal, no matter how colossal they may grow. Truth and Right alone have the germs and requisites of immortality.

WE are all voyagers of life. Each bark love-freighted, and each borne upon the wave, is desiring to reach some land of fruit or gold, or some haven of rest. Slowly and surely it winds its way down the stream of time till it is lost to the sight, and then it pursues its way, viewless to our eyes, though more real than the vapors that tend toward the sky or the winds that traverse the earth. Fellow-voyagers, let the white sails of the soul be set, to catch the pure breezes that come to impel us on.

BY the side of every famishing child of humanity, who pleads to us in the form of stricken-hearted woman—the criminal in his cell—the slave in his chains, stands an angel. If you turn them away, you also cause their angels to depart weeping. If you receive them, you cause their angels to linger around you, and secure their ministrations and blessings.

THE kind of love we receive is proportionable to the quality of our actions. The love we bestow upon a drunkard or criminal is different from that we bestow upon the artist, the prophet, the man, or the friend. The love we bestow upon a star is different from that we bestow upon a flower. In proportion to the harmony that exists between ourselves and the Divine Mind, will be the chasteness and beauty of the love we shall attract.

THE production of the cloud and bow is not the result of the operation of different laws. The same law that distills the rain-drops hangs the bow in the heavens and brings the unclouded sky.

EVERY chain we put around our brother's neck leaves the other end resting and rusting in our own souls. And thus, by throwing the yoke off from our own shoulders, we throw it from off our brother's also.

THE stars overflowing with their light, flowers with dew-drops resting on their leaves, represent the true life of joy and the true idea of development. When the wrong act is done and put away by different laws of impulse and action operating within us, let the memory of it die. The flower has no use for the leaves after they have withered and dropped away. They mar the harmony and beauty of the plant.

PURITY, whose dewy eyes see the sacredness and beauty of all things, is greater than piety merely with bashfulness, or modesty that stops at a sense of shame.

THERE is a current rushing from the soul that directs our best thoughts toward heaven, as a stream bends the stems of the flowers that hang upon its bosom.

TO be with the good is to receive a portion of their goodness. Those who pressed around the Saviour found virtue by touching the hem of His garment.

IF what we call matter and spirit are married together, must not the spirit-land and this join—as God and the universe—the body and its soul?

AS there is a law of birth that produces an equilibrium of the sexes, so there is a law that predisposes man to each and every pursuit in life requisite for the existence of the society in which the individual may be born. Thus every thing in nature rhymes—man and his conditions, cause and effect, relations and possessions, and every man is born to sustain a particular character, which he will always retain, through all the different changes of his existence. This gives each soul its individuality.

THE immortality of the soul may be demonstrated by a very simple process. Every thing in nature arrives at maturity before it ceases to exist—the flower, the star, the tree. Does man arrive at maturity at what we call death? So far as perfection or completeness of being is concerned, does not the humblest flower that blooms around our feet put us to shame, if there exists no life beyond that of our present bodies? When the flower has put forth its leaves, and subserved the purpose for which it was designed—the exhaling of its perfume, the bearing of its fruit or seed—it must die. Nature has no further use for it. Can it ever be said so of man? Does not every day bring new wants, new desires, and thus necessitate the next, and so on forever? Immortality is no uncommon thought. It is but the miracle of every day constantly repeated. The philosophy of it is seen by the relations we sustain to God—those of perpetual receptivity.

WE add to ourselves something of every thing to which we are attracted in others, and in nature. Thus the soul gets something like perfume from the flower, sunshine from the sun, starlight from the stars, pensiveness from the woods, and a universality of thought and affection, by an attraction to the study of the entire universe. And thus every body is better for coming in contact with a good person. When we come in the presence of flowers, we carry a part of their fragrance away with us.

TO comprehend the beginning and ending of things is an infinite thought, and therefore it requires an infinite mind to grasp it. Why, then, should a finite being darken his soul by doubt because he can not compass infinity?

IF it is true that God is infinite and the fount of all life, what are we but rills fed by Him? Then shall we not in time be freed from all our sins and sorrows? Do not fountains always purify their streams? Are not thoughts like these natural to our best and happiest moments?

IT is not in the power of our thoughts to hold all the truth of the Divine Wisdom and Love they mean to express. They, however, serve as resting-places and observatories of the soul, in which it finds rest and obtains strength and development to continue its investigations.

HOW orderly in life is the opening and the unfolding of the affections! First the paternal and fraternal love, then the conjugal love, of which the love of children forms a part, then the true love of God the Father—the love of all loves, and which returns to us in the form of universal love. It is thus, in fulfilling all our duties in their time and order, that we fulfill our destiny, and that the soul finds its true law of progression and development.

IN all things, for the love of God and the hope of heaven, let us be patient. Who is it that rules the worlds, by whom all things exist, and to whom all things tend? Who is it whose rule extends beyond the light of all worlds, whose will is one in all worlds, whose light comes trembling to each throughout the infinity of His empire, whose will is obeyed in all earths and in all heavens? The mighty God, the Wonderful, the everlasting Father, the Prince of Peace. Before such mighty thoughts what soul can not be patient? Let them ever visit us in the hour of our distress and gloom.

IF we wish to obtain a thing, we seek for it; it is the way by which alone we can expect to obtain it. What, then, is prayer? The heavenly desire and expression of the soul by which it expresses and seeks to supply some wants for which it feels a need. Our desires are expressed in a twofold way: by the expression of our want, the sincerity of our desire to obtain it, and work, by which we expect to obtain it. Prayer, then, fulfills the law of receptivity, by opening a way through which the blessing may come, and Thought and Work are the messengers who bring it to the soul. The mere words of prayer are nothing, as they may exist without the soul animating them, so as to give them life, as there may be fissures in the rocky lips of a mountain, without there being the cool waters of a fountain flowing through them.

NO work of our lives is ever complete, except the completeness of a part, as that of a flower, a rock, a star, or a tree.

NOTWITHSTANDING the apparent fixedness of law, we must never forget that the divine will is behind all, and is the executive power by which law has its birth and by which all things subsist. Until this thought is enthroned in the soul, we can form no true conception of God; our religion will be tinctured with skepticism, our philosophy be mechanical, and our vision dark and dim. Not until this thought is fully developed, and has met and put down all obstacles and antagonisms, can the true love of God be born in the soul, and can we know the Father. We must give a personality to will even in respect to ourselves, and the seat of it is ever enthroned in the very centre of our being. Do we not possess a sense of freedom? Does it not give to all the faculties their play and freedom, and must not the Supreme Being possess an infinite sense of its realization, as He alone possesses an infinite will?

THE road to heaven is very often straight and narrow. But if this is true at the commencement, how broad and open the paths that stretch beyond! How boundless the fields, how glorious the scenery! Broad as the universe, vast as eternity, unfailing as God.

IN doing one good thing, or in getting one good thing, we are in the way of getting many more. The angels go in groups. In receiving one we are welcoming many. In turning our eye upward to look at one star, the whole heavens are flooded with light, and whole constellations are seen. In turning our eye upward to look at one truth, whole constellations of truths beam down upon us, and this continually, thus eternizing the life of thought and giving immortality to the life of song within our breasts.

WHAT is the philosophy of contentment? A constant enjoyment of all our faculties—a fulfillment of our true and natural desires—the completion of our being, or the knowledge that the perfect law of providence has its growth in our souls, and is being perfected in our lives.

WE must not be overanxious to strip the vail that hides the unseen from our view. Were the glories of that land to be suddenly exposed to our vision, it would overpower the mind and produce mental blindness, just as it was with the blind man when suddenly his sight was opened and the glory of the landscape was for the first time orbed on his eye—the sight was too great for him, and it resulted in insanity. The mind must become gradually accustomed to spiritual light as well as to natural light, in order to produce healthy results and true consequences.

THERE is a naturalness in religious truth, and consequently in religious experience, which we should never forget, otherwise our religious views will be erroneous and our religious experience lead us astray. Repentance in religion is like repentance in any thing else—it is a heavy sorrow for the wrong we have committed, accompanied by a firm and healthy conviction and intention of bringing our lives into true order. Faith in God, in heaven, in immortality, finds its analogy in any kind of faith of which we may know or feel, only it exists in a higher form. Only, when it has reference to the Supreme Being and to matters pertaining to the soul, it has a higher significance and a deeper meaning.

WE give seeds to birds, flowers to the bride, beautiful gifts to the beautiful, and holy gifts for the altar. Thus the generous-hearted call in play our generosity, the scornful excite our scorn, the selfish our selfishness, etc. Thus we generally pass for what we are; and what we do to others, that we generally receive.

THE assurance of the Father's favor, the facts of conversion as felt in human experience, are but the result of a soul at peace with itself, by being in a state of healthy conviction and of true receptivity, in which state only the soul has the assurance of its divine origin and the true royalty of its descent.

IS there a Divine Providence by which our lives may be led? Blessed is the thought that brings this conviction home to the soul. Let us see how it may be born. By the laws that govern the soul, and from the facts drawn from the Divine Wisdom and Love, which must everywhere manifest themselves, man must receive from the Parent Fountain as much and as fast as he is capable of making subserve the law of Use. Now, let his will be ever open to Divine receptivity, he will then be continually in conjunction with the Father, and the Divine Providence will ever attend him in all his thoughts, and ways, and deeds. We have but to open the gates of the soul, and the King of glory will come in. "Whosoever will, let him freely come."

THE world has never been without its prophets. The fields have their prophet flowers; some mountains are higher than others, and some of the stars are centres to other worlds and systems of worlds. But harmony, beauty, and use are seen in all we herein behold. The flowers send out their fragrance to all and beautify the whole landscape; the larger orbs become centres and suns to the lesser; and as the higher mountains serve to catch the early sunlight and to receive more of the dew and rain to fertilize the fields beneath, so the higher natures become to the multitudes their prophets through which the divine wisdom and love flow to them.

AS we approach the sun, the shadows cease. Thus, as we approach God, sorrow passes away, and while reposing in Him there is perfect peace.

CHARITY is intended to be a principle of action as well as a matter of belief—the hands must practice what the heart believes.

IF the shadows of the cross are deep, there is still safety in following its path. The footsteps of the Master have hallowed the soil.

WHENEVER it is necessary to use self-denial, do so willingly, joyously: and when you lay the cross upon your shoulders, you will feel the Saviour's arms around you, bearing you up, cross and all, and making the path in which you tread beautiful and your journey triumphant. Thousands after you may seek that path as their directest way to happiness and heaven.

THE love of God, the royal love of the soul, a state of receptivity by which alone a true life can be manifested through us, the love of man, the heavenly procedure of the soul which ever accompanies the true love of the Father, (for if we love the Father, we must love His children—our brethren,) these will ever produce a rest, of which nature in the serenity of its repose is but a type.

THERE are persons who think, by the diversity of human opinions and the different organization of thought and principles of action, that these antagonisms and differences will always remain. But this can not be. Not only do these differences point in all their tendencies and development to a central position to which they are all approaching, and to which by the ordinary rules of progression they must attain, but the unitary idea of Truth itself compels such a result. That there will always be different spheres of investigation and different presentations of the same thought there is no doubt, and different organizations also, as there exist in the roots, stems, leaves, etc., of the plant; but none of these militates against the unitary idea of Truth itself. The landscape exists as a separate thing and as a reality, though the artist may give you its different presentations from varying positions. The plant exists as a whole and as a unit, though it has separate laws for its parts and each department its peculiar functions.

BY the natural workings of law, at the termination of a storm the rainbow is produced. So naturally at the termination of sorrow does Hope spring up, and expand its wings between us and that spiritual orb from which our light cometh.

AS light purifies the air, so does truth purify the atmosphere by which the soul is surrounded.

IT was never intended that we should all sustain the same character. We see no analogy anywhere to even hint such a conclusion. Every thing in the world is made up of groups, varieties, and species. True religion, therefore, must be based upon this truth, and must everywhere recognize a variety in unity and unity in variety, and must apply this law to human character as it is everywhere else observable.

THE night makes stars visible that the day conceals; so sorrow brings worlds of thought to view that prosperity had failed to make discernible.

THE same circumstances will develop other and higher faculties in some than in others—every thing being dependent upon the original germ, which frequently produces or modifies existing circumstances so as to secure the law of its growth.

WE must not look chiefly to high places and stations for the greatest exhibition of worth and intelligence, or the greatest and most enduring happiness. The higher the mountain, the colder the air by which it is visited—the nearer the home of the cloud and the storm. There is many a quiet home whose retirement is as sweet as that of a little rivulet in some quiet nook on the slope of a hillside, whose light comes so warm and gently to its bosom that it sometimes seems it made it alone its care.

THE good and the pure, the beautiful and the intelligent, draw all hearts to themselves, just as the flowers bend toward the sun.

AN injury done to another is an injury done to ourselves, in this way: If any member of the constituted body is injured, it enfeebles all the other members, and they must send to it contributions of their strength and healthfulness. If the members refuse these, they must not complain if the evil is retaliated upon themselves. Thus are we all interlinked to one fate and joined to one destiny.

THE indigo-bird begins its notes at the earliest dawn—is heedless of the warmest days of summer, and its song is often heard, especially if it be moonlight, in the stillest hour of the night. Its color is that of a brilliant azure-blue—as though it carried with it a reflection of its own celestial birthplace. Beautiful bird, may we imitate the beauty and wisdom of thy song!

HE that does a good thing merely for the good it has to confer, and thus enters into a mathematical calculation beforehand of what reward he is to reap for doing it, will find his heaven after all to be a hell; for a man's thought is the builder of the house in which he is to live, and self-love is the very opposite of heavenly and universal love.

BETWEEN duty and ease, between truth and emolument, between freedom and fame, let the soul, by its divine intuitions and culture, know but one rule —even its eternal and beautiful Law. Give all for duty, for truth, for freedom and right. In the end the meek only shall inherit the earth, and to those only who seek first the kingdom of heaven, and its righteousness, shall all the rest—all good things—be added. Upon those only rests the benediction of the ages.

BY descending low enough into a well, the stars are said to be visible. So it is said, also, that there are in afflictions worlds of thought and beauty brought to light, that are concealed from our eyes in hours of prosperity and outward comforts. But this should no more be a reason why we should seek continually to be in such a state, than it is why we should seek continually to live in a well. It is better to live and move on the surface of the earth and enjoy the sunlight, as it is also, if possible, that the soul should be disrobed of the mantle of sorrow and enjoy the healthy and orderly arrangements of life.

FAITH is natural to the soul in its highest and truest state of culture—skepticism in its lowest and disorderly state of development. As a general rule, he that is in the path of duty is in the path of faith. And in such a state it may be presumed, that the angels are attracted to us and that their thoughts flow into us.

HE that offends against one law offends against the whole, said One who claimed inspiration from above. And why is it so? Because the principle of obedience is a central one, and the pivot on which thought turns to find its true relations. To offend against that, is to act by an opposite principle, and to give up the whole soul to the guidance and leadership of that which plants within the germs of discord, violence, and wrong. Beware, then, of the first wrong thought, the first temptation.

THERE are persons who have a large sense of the justice due to them, but who have a very small sense of the justice due to others. They resist with vehemence, and demand our efforts and pity for every wrong, or seeming wrong, done to them, while they are very slow to accord to others their right, and the very last, if at all, to be aggrieved when others are deprived of them.

EVERY thing takes the hue of our thoughts. When the soul is joyous, all things in nature seem in time and tune. When the soul is wrapped in gloom and despair, even the joyous stars, that keep their love-fires burning through the darkness of the night and from age to age, seem to look down from their lofty abodes, cold and cheerless. If we have motes in our own eye, we are apt to see them in others, where there are perchance none.

ALL truth belongs to God. No individual, then, should regard it as his personal property. If he does, his arrogance and self-love close up the gates by which it flows into the soul, and what truth he has dies within him, or is made inoperative. As in us all truth is progressive, so the mind should be left continually open for the enlargement and modification of our thoughts, and for the reception of new ideas.

CHERISH within only those beautiful and sublime thoughts that are allied to all goodness and truth; then shall all low and vitiating thoughts have no permanent residence in your bosom.

IT is not so much what we say, or merely what we do, that establishes our reputation or worth, or secures to us the esteem of others, as it is what we really are and possess.

THERE is as much difference between courage and brutality as there is between recklessness and liberality, or freedom and licentiousness. Courage is a divine element of the soul, brutality but the offspring of the lowest and most debasing exercise of the animal faculties.

A CHILD lashing the ocean with its tiny arms, to stay the waves, is a fit emblem of a man fighting against the truth.

A MAN to be true in particulars, must be a true man as a whole. The circumference of a circle must be mathematically correct, in order that the parts comprised within it should also be correct and maintain their proper proportions.

THE true teacher does not proclaim a truth as his own; he acknowledges the divine source from whence he has received it, while at the same time he is dispensing it to others. While we may love and cherish the mossy lips of a fountain, from whence comes our refreshing, the fountain knows that its own lips and the water that gushes through them are separate and distinct.

IN a subversive state of society self-denial is laid upon us and afflictions must visit us; but we must conceive of a kindlier mission of religion than this, when now the cross with humanity stretched out upon its arms, and its Magdalens and crown of thorns, are true symbols of its life and development. The great apostle of our Master predicted the time when he should be "all in all;" surely then religion will present different symbols from these. And as the symbols will change and differ in the time of crucifixion and glorification, so will the development of character change. Self-denial will be transfigured into development and a life of joy, contention into satisfaction, modesty into purity, and resignation into serenity.

ONE reason why the love of nature is so universal, constant, and fervent, may exist in the fact that it drowns in us the voice of discord and grief; that it enables us to forget the scars we have received in the world's great conflict; and, by its life of freshness and beauty, gives relief to the mind even while it gives activity to our thoughts. The great hymn of the forests is then loved above the chants of our own lips; for its notes seem to swell only from the greatness of an unruffled soul. Each landscape that meets the eye is made attractive by the mingled harmonies and aromas that spring from vale and hill and meadow and stream. The growing corn and upspringing grass are so different from our disproportionate life in the mart and the street; while often we love to gaze out into the deep mysterious blue that overspreads us, and drink in from the brimming lips of the stars that deep tranquillity that seems to pervade their celestial and friendly abodes.

WE should never allow ourselves to be deceived by names or words. The thought does not rest in the name or the word. They are but the symbols or hieroglyphics of the thought, and are to the thought what the body is to the soul, or the external to the internal. Think of things, therefore, not in their external form or name, but as they are related to life and thought.

THAT which people often call the real or practical is the most unreal and unpractical, because it fixes a centre in that which is only phenomenal and merely transitory. While that which is often thought the most unreal and unpractical, is the most real and practical, for it fixes a centre to things as they exist in the bosom of God, and which only are destined to endure.

LIKE the silent exhalations of the plant or the stillness of the descent of light and the dew, so silent and unpretending is the mission of love.

WHAT folly it is for an individual or a nation to cling to its errors when, as true as God lives, they must one day be given up. We may build up our cities of refuge for the wrong, our babels in whose lofty towers we may hope the waves may not reach us, we may lay broad and deep our superstructure; but who dares to withstand God? O vain and impious man, in thy unregenerate state!

HOW every thing teems with life! Not an atom in this whole universe is inactive! What art thou doing then, O youth! O man! Be not an idler—the idler has no true place in society. Be a producer. Live not like a drone, only to consume what others live to obtain. Take thy place in the true order of affairs, that the world may be better that thou hast lived.

THERE is a law of inversion as well as a law of development; hence every faculty of which we are possessed may have two modes of action. Thus with prudence. Its dictates are to be followed when, for the accomplishment of some good and true end, it lays its injunctions upon us; but, on the contrary, to be disrespected when, for the accomplishment of some selfish end, it seals up the fountains of the heart and makes hypocrites of our lives.

AFTER all that has been said, after all our doubts, differences, and perplexities, the facts of religion are as simple as nature itself, and often find their comparison or analogy in the most common and familiar things of life. Take, for instance, the fact of the infinite existence and nature of God. We say we do not understand it. Take now the ring that you may perchance have upon your finger, or with your pen make a circle upon paper. It is round, but it has neither a beginning nor an end. You say a beginning and an end do not belong to the nature of a circle. Neither do they to God. As a circle is a thing in which the idea of a beginning and an end is out of place, so are these terms out of place when we consider the existence or nature of God, or the existence and duration of his works.

AS rot or decay in a fruit taints the whole, so a serious defect in our characters taints and deforms all the faculties.

IT is alone in use, flowing from wisdom and love, that true greatness can be found. He that serves mankind most from those lofty heights to which human nature may ascend, is the greatest; while he who is most served or who uses his intellect and power for selfish purposes, occupies the lowest place in the rank of existence.

THOSE who are in the right, or on the side of truth, can always afford to be generous. Our generosity, however, must not be a mere sentiment, but a principle, so imbedded in the soul that all our actions may spring therefrom. We should frequently examine ourselves to see whether our religion, our politics, our morality, and philosophy are merely related to the sentiments, or whether we are willing to ultimate them in our actions and actualize them in our lives. Otherwise we may greatly deceive ourselves and view things from a wrong centre.

THERE is always a Right and a Wrong. God never placed an individual between two wrongs, that he must chose one or the other, but the Tree of Knowledge and Life is always placed by the side of the Tree of Ignorance and Death. If man is ever placed in the alternative to do a wrong, then God must cease to exist; as in that case there must be a place where His truths do not ultimate themselves; and if He ceases to exist in one place, he ceases to be God.

WRONG doing in any one thing leads in every thing to opposite results from a life of obedience and love. The wrong-doer is not only a conservator of one wrong, but his life leads him to every other form of error and wrong-doing. Thus the wrong-doer can never become a true reformer in any one respect.

IN order to make life providential and productive of true results, and thus successful in its pursuits, the mind must dwell upon some object, and thus bring the powers of the soul to a focus; otherwise our efforts will be dissipated, and we fail to attain to the object of our desires. Unless the stream has a bed or channel in which to flow, there will be no rivers, notwithstanding the water may gush from every rock.

IT is not so much by new and startling truths that the mind of man progresses and develops itself, as it is by the constant recurrence and cognizance of those that are the most common; even as it is not so much by great storms that the fields are refreshed, as by the unfailing dew and more frequent showers.

"FRET not yourself because of evil-doers," said one of old. Always be cheerful. Do as well as you can—none can do better. Be established in all your ways.

WHAT an interesting country is there unexplored in every soul! What if we but knew its extent, varieties, and beauties! How fade away into insignificance the glories of the outward landscape, or even the glory of the stars, before its magnificent scenes! Glories ever increasing, beauties ever multiplying, until we are led at length to the very gates through which spirits come to us, and are permitted glimpses of the Immortal Land.

IN all things in life carefulness must be exercised. Weeds, in some places, grow up more spontaneously than the plant or grain, and the former must be removed to make room for the more orderly and perfect development of the latter.

HOW sublime may be every life! Consider that God is our Father, and that we are the princes, his rightful heirs, born into the love, munificence, and enjoyments of his unbounded universe. Consider, too, that myriads of angels are our guardians and His messengers to us, and that Infinite Goodness is ever working for our development and progression. Ho! ye that thirst, every one of you; see here the Everlasting Fountain, whose waters flow for you. Drink ye the healing draught. It satisfies, but without repletion. The more ye drink the more ye may, and the sweeter does life become.

IN the character of a pure-minded person, in the very atmosphere by which he is surrounded, every thing seems simple, clear, and transparent. There is no complexity, no doubt introduced into our thoughts, when thinking of him, but all is clear as sunlight or starlight.

EVERY thing in nature tends to its ultimate perfection. Water will find its level, the buds expand, and the leaves arrange themselves harmoniously. The seed bears its appropriate blossom and fruit. Every thing tends to its own correction and purification. A globe thrown off its true axis will find it again. A stream that has been contaminated in its course will purify itself on its way. This is so, because the law is a universal tendency. The tendency of nature is to find its own equilibrium. Nature is the only true physician, and her laws the only method. We can but aid her, by removing obstructions. That is all our philosophy and science can do. How beautiful the working of these laws! They plant in us the seeds of repentance, and give us intuitions of right. Even the bird evinces a recognition of this law. Let its breast be disturbed and it can not rest until every feather has been properly arranged. And why is all this so? Because every thing flows from God, and has life only from Him, who is the infinitely pure and all-beautiful Law, and the only source of order.

WITH God there is no sorrow, not a shade of disappointment. He is the all-bountiful source of beautiful Joy. He that dwells in the centre of light, how can he be overshadowed? As shadows cease as we approach the sun, so, as we approach God, the centre of Love and Wisdom, our sorrows disappear, and our doubts are dispersed.

HOW beautiful is the activity of life!—the play of the sunlight, the motion of the waves, the hum of the insects, the dance of the leaves, the pattering of the rain, the sound of a waterfall, the evolution of a world, the solemn march of the stars, the groupings of our thoughts, and the crystallizations and blossomings that are perpetually going on upon the earth! Ye idlers, go to work. See that little bee that goes laden with honey to his hive; does he not reproach you? See that little ant carrying its burden to its hiding-place; does not even it reproach you? Go to work, and do something, and be in harmony with creation about you.

NEGATIVE processes of thought are always the least satisfactory. Have always Ideas, and they will give you the best criticism on life and the most composure to your soul. In making criticisms, remember this, supposing your neighbor's views are wrong, or his life incorrect, these are no apologies for you. See to it that your own life is correct, and that you are sound in doctrine.

THERE are times when we must begin life anew. It is when we die to the Past, and in all things in us there must be a new birth. But think not that Beauty then deserts us, and that Joy removes her sunlight from our path. Such a birth as that is living on a scale higher than we did before. It is a higher creation, as the life of a plant is above the life of a mineral, and as the physical life of man is above that of the mere animal. And then there is a joy and beauty in the freshness of a new life. To be like that little blade that has just pierced the ground, to catch for the first time the new sunlight, to be kissed for the first time by the young breath of summer, to drink the first drop of dew that came to baptize it into the love and worship of its new life, and then to await the time of flowering —how delicious, how joyful! And supposing that again the blossoms ripen, and the fruit falls? Is not this decay and birth the perpetual prophecy of God, the very means by which Immortality is introduced to the soul, and a life of continual freshness is guaranteed? Be always ready, then, to die to the Past, and to begin life anew—to begin even at the very lowest round on the ladder.

MANY of us can discern the pathway of the old prophets, who trod the lowly vales and mountains of the Past. Happy for us, could we discern the footsteps of the new prophets who now tread the lowly vales or mountain-tops of the Present.

THE more an individual is disposed to dwell upon the positive view of things, and the less on the negative, the more ideas has he, and the more central is his position.

ALL reforms are branches or the fruit of one germ, and thus all form a unity, as the roots, trunk, branches, leaves, blossoms, and fruit of a tree are one. The vine our Master planted was not a branch to bloom only while he lived, never to take root, but merely to expand what vitality it had, and then to shrivel up and live only in memory. It was a real vine, had roots, and had imparted to it an immortal existence. How can we love the branch, if we enjoy not its blossomings and despise its fruits? Let the leaves of the vine planted by the Master be a healing to all the nations, and not merely a shadow to a particular class of weary hearts.

SHALL the Love or the Wisdom element in us most predominate? We shall often ask ourselves this question, as Love, on the one hand, fills the soul with its rapturous joy, or the culture of the Intellect, on the other, adds to the majesty and height of our being. The true method is the divine method. God has never left himself without witness. His Love is first, is the essence of His being. God *is* Love. And Wisdom is the form of that Love, or love in action.

A CORRECT outward deportment, a true form of life for the individual and society, is essential to the true workings of all our relations, and to the true success of life. It is so because, in the mechanism of Law, a true form is made essential. You can not produce a spark of that mysterious fluid, electricity, unless all the conditions are true—you can not convey the fluid from jar to jar. Thus every thing proclaims the use and divinity of Form. Unless we have the true form, the Infinite Life can not flow in. Place yourselves outwardly in true conditions, and you will serve the law of progress.

THE road to heaven is narrow, only because of the necessities of sin. The passage out of sin is narrow and direct, because obedience requires an unconditional and instant departure from its paths. Truth itself is limitless. Nature has no bounds ; Heaven no inclosure. They have for their domain the boundless fields of infinity, and for variety, the infinite possibilities of the soul.

ARE we in sorrow ? We must not despair. Hope is immortal in the soul, and the Power is infinite who placed it in the soul, for the wise purposes of His providence. Heaven is brimful of angels. God is the Supreme Ruler, and we are children of His universal joy. Joy is immortal ; Grief, no matter how tangible, is now only a transient guest.

THERE is a directness in the religion of the soul never to be lost sight of. There is no exceptional man in the universe whose life is separated from the Universal Law. Our lives become providential, from the moment that a life of obedience commences. Disobedience brings the serpent to deceive us, and lifts the sword before the gates of Paradise. Obedience removes the sword, and anoints our eyes to behold the beauty, activity, and tranquillity that reign within.

OUR immortality is not derived from any inherent nature or power of the soul, but from its connection with the Divine source.

HUMILITY has other modes of action than those which relate to worship. When thus developed, it is distortional, and favors self-pride. The Pharisee may enter the Temple, and, looking up to God, acknowledge allegiance, but turning to his brother, frowns upon him, or feels an unjust superiority. Our humility and allegiance have reference to every thing by which we are surrounded—to God as to the Father, to nature as our Mother, and to man as our Brother.

WE need not sorrow, when accused, for what we have outgrown, or what may not be true. The heart pierced with an arrow may bleed ; the heart the arrow missed may be jubilant.

CHANGE is the angel of the soul, through which the law of progress is secured. In it the diamond finds the law of crystallization, the chrysalis its new and beautiful life, the soul the law of transfiguration and life immortal. But let not the superficial mind confound vacillation, instability, and indecision with change; for they are its inverted modes.

THE heart delights in justice; therefore, be just to all, even as ye would have justice accorded to you. Unless the beams of the palace are laid in justice, and its walls reared in love, the foundations of the superstructure will be found weak, and shall surely totter in that day when God shall call the owner to judgment. In it no security can be found; for the owner had, in the beginning, provoked against it all the laws of the external and internal universe.

EVERY soul has some road to travel, companionless except by angels.

SHOW the lost pilgrim the north star he has missed. Put him in the right way, and give him a compass—not forgetting the loaf and the penny; not accusing him, nor leaving him comfortless.

ACCUSE not a man merely because he walks not in our footsteps; for thereby we may shut ourselves out from a heart we might beautify and adorn.

HE who has an exalted mind is above pity, except from the great God. The lion-spirit has entered into his heart, and now he dares what once he feared. For the Hero, even in death, we spare our tears, but weave our garlands; for even in death he was the conqueror. Be thou no stricken deer panting by the road-side: but, as the lion rises and scatters the dew from his mane, so throw off thy griefs and cares, and majestically live.

THE stars all revolve around their suns. All constellations of stars have their centre, around which they revolve. So all heaven's constellated souls revolve around God, and receive their light from him.

WHEN looking to God, we are advancing toward him.

JOY is not the result to be aimed at in our lives, for in making that the object of search we lose it. We must not, however, always expect our joy to be jubilant within us, as the soul has other purposes to fulfill, even its sublime destiny.

NO good comes except from God. Our lives are providential, if led in his fear. Then God flows into the soul, and we live. Without this life, all success is failure. With it, all seeming failures may be successes.

REPENTANCE makes the heart like the spring, and angels come and sow the good seed.

LOVE brings obedience; obedience, peace; and peace harmonizes all things.

GOD is the centre of all things, and the highest law. By obeying that law we become his princes, the beloved of Heaven, and children of Joy.

THE soul's true progress is a unitary development, and not a partial development of our faculties. The sincere love of Jehovah, when shed abroad in the heart, is so thorough that when it has made an entire surrender of itself to his laws, there has then a new relation sprung up between all the faculties, by which the mutual growth of all is promoted. The progress is then from the inmost centre, developing itself orderly into the utmost circumference, even as from the unitary life of the plant all the leaves are unfolded together, and together kiss the same sunshine and bathe in the same dew.

ASPIRATION is the artistic grouping of all our faculties in our heavenly contemplations and desires, upon which the sunlight of heaven continually rests, giving color and reality to this divine statuary of the soul.

THE way to the throne of the Infinite! Dost thou know the way? Hast thou bathed in the waters of that stream that waters its banks? Hast thou felt the perfect joy that flows from his right hand, and tasted the pleasures they carry away, to be enjoyed forever by those who love him? Seek thou the Heavenly Gates. Prophets have stood there knocking. Angels are there; and even when one repentant one comes, the gates are opened upon their golden hinges, and there is great joy in heaven. Those gates are Prayer.

THE beauties of this world, how they enrapture the soul—the glorious sunrise and the golden sunset; the groups and constellations of stars twinkling in the blue; the far-reaching landscape, dotted with flowers and musical with streams; the pebbled beach and the deep expanse of the sea! But if Nature is so lovely, how much more lovely is Heaven, how much more glorious its beauties, and manifold its life!

WITHOUT a personal experience of the love of God, not even heaven itself, with all its beauty and infinite loveliness, can satisfy the soul. It is because of the ever personal presence of Divine Love itself that heaven is so attractive. With this personal experience of the divine love, life is made attractive under all circumstances, and the humblest hut is filled with a divine glory.

THE earth has its spring-time, so has the heart when a new joy is born. And what greater joy is there than when a sense of the infinite love first visits the soul as a new birth? Well may the earth rejoice when the spring has come, and the voice of the robin and the thrush is heard in the fields. Much more may the heart, when God's love has awakened into new life and activity all the powers of our faculties and the affections of our natures, turning the streams into new channels, and putting a new song in our hearts.

THAT Regeneration may take place within us, there must be an entire surrender of the affections to God—entire consecration. No piece of gold or silver must be kept back; all must go into the heavenly mint, to receive the new impress. But heaven will keep nothing. God is rich enough without your gift. He bestows your gifts all back to you again with a hundred-fold more power to reproduce themselves. But when they are returned, they are returned with his beautiful image impressed upon them, so that all upon whom we hereafter bestow them know from whence they came, and who our Sovereign is.

WE must not judge things by the mere attraction they have to the outward eye, or we shall sadly deceive ourselves. Some of the most poisonous plants, like the Kalmia, are very beautiful and attractive.

THE object of labor is not the mere accumulation of gold, but to fulfill our duties in life, and to secure to ourselves and the world the law of advancement.

THE loftiest minds and the purest souls have the greatest power to resist outward aggressions upon their welfare, and to keep themselves uncontaminated. The Syringa, it is said, will flourish under the most unfavorable circumstances. So those persons who have natures like the Syringa will keep their hearts pure in the midst of evils, their garments white in the midst of pollution, and their hearts pure under all circumstances. Persons with other natures are like more delicate flowers, requiring greater care in the selection of conditions, being more susceptible, and affected by them.

THERE is nothing that so adorns and beautifies our nature as meekness. It is an ornament as well as a virtue; because to be meek one must first have been established in the fundamentals that go to make up a true character. It is a polish to all our faculties, and becomes us more than any other grace.

THE best proof that can be furnished us of the reality of God's existence, and of the immortal life, is the practicing of the duties which that belief imposes.

GOD is Infinite Power. With Him all things are possible. Why think it impossible for Him to raise the dead? Look at the fields and the trees. They are covered with snow. The naked arms of the oak are swaying in the breeze, and where once were leaves now hang the icicles and snow. But that tree and those fields contain within themselves the requisite leaves and flowers that in the spring shall adorn them, and give to them their verdure and beauty. But the soul is greater than grass and trees, and contains within itself wings for its immortal unfolding, even after the body through which its life was developed has been laid aside. Our nature necessitates this. God so wills it, and nothing is impossible with Him.

THERE is nothing that influences the soul that has more power to cramp and limit its faculties than a blind adherence to a sect or party. A bird that has been confined to a cage, even when set free from confinement, acts as though it were continually in fear of flapping its wings against its prison wires. So the soul needs the free air, the open sky, and a limitless sphere in which to expand itself.

A THING is great or small according to the elevation of our natures. That which is a jewel in the estimation of one person, is but a toy in the estimation of another. The sun shines as easily as a glow-worm emits its light.

IN consequence of the harmony between our acts and our thoughts—between the internal thought and its outward expression—he that is in the path of duty is in the path of truth, while if his loves are among the falses, his thoughts, being their offspring, will be their legitimate children, being formed after their likeness.

THERE are two forms of Law and Order, the distinction between which we should not forget. The one is the offspring of the Creator, and of which the universe is the expression, and the other the invention of men, and often made the excuse of tyrants to gloss over their acts of outrage and inhumanity. It must not be forgotten that there is a law of inversion as well as a law of ascension. Therefore, brethren, be not deceived.

AS the eye instinctively closes when it is liable to come in contact with some object that would injure it in case of collision, even before it clearly perceives the object, so the intuitions of the soul lead it instinctively to prepare itself against the seductions of error and vice that would lead it astray.

LIFE—what a blessed boon it is! How every thing seems tending to it, and how natural its desire, how universal the reality! The green blade of

grass that was struggling into existence, the young bird in its nest opening its mouth instinctively for food, manifest how beautiful a gift it is. And then how munificent the arrangements for the subsistence of all! The little blade that was groping in darkness finds air and sunlight as soon as it has pierced the ground. The young bird finds his morsel ready for him when blindly he opens his mouth for food. O Man! often faithless of the future, and ungrateful to the Giver of Life, what a lesson is here for thee. All things natural and necessary for thee, and suited to a limitless growth, are already prepared for thee. The law of appropriation is but obedience and love. And with regard to that world unseen to thee by thy natural sight—unseen as the world that greets the new blade of grass and the helpless bird—thinkest thou not that, on a more extended and still progressive scale, this law will still be found more operative and an infinite reality?

THE obedient and loving soul alone can be cognizant of the paternal character of our Creator. It is then that we perceive how we repose in tribulation upon the bosom of the Father, and how His eye ever follows us, go where we will; and as the blossom in nearness and in fact reposes upon its stem, so we see how the soul, having its life from the Father, thus reposes and rests on Him.

HOW little the world distinguishes between knowledge and wisdom! The former makes us great in the estimation of the world; the latter lifts us up into the sunlight and into the loves of the angels.

WHEN we strive to be great in the estimation of the world, we ultimately defeat the very object of our ambition. It is only in losing ourselves, in forgetfulness of self, that we can find ourselves; only in the service of others that we become truly great.

THAT for which we are fitted, shall we all yet eventually do, in spite of all hinderances and obstacles, even as every germ produces its own legitimate fruit.

ONE wrong leads to another. The natural tendency of an injury done to another is to engender dislike toward the person whom we have injured.

WE often strain our sight to behold a truth, thinking it a great way off, when it may be at our very door, and in this way overlook it. "The kingdom of Heaven is within you." To find God, open the door of the heart. It is there that we will first recognize His presence.

IN reforming the world, in making it a paradisaical abode, mere negative volition or action will not be of permanent utility, nor the mere striving against the wrong, however much this work may be needed. It is only by an outgrowth of truth and goodness that wrong and error can be permanently displaced; and this of necessity even though the removal be not in our thought. As tyranny and pretension pass away before the law of true greatness, so does every other form of evil flee away before a life of obedience, intelligence, and love.

IT is not in our power to command love, and to be loved by virtue of that command. It is only by being lovely and worthy to be loved that we can be loved. It is so also that no one can command a residence in heaven. We must be heavenly, and heaven will come itself.

PROGRESSION is a universal law; hence the progress of the individual and the race, and all the races, and the people of all the earths, is identical, just as it is in the motion of the stars—say those which belong to the constellation in which we dwell. Each star has its motion around its sun, and each system of stars around its sun, and that sun around another still, and so on through the universality of earths and suns, and systems of suns. Hence we can never, not even for a moment, remain in the same position, and universal progression is the law of the universe.

IN tracing the universality of law, we must never forget the infinite nature of the Divine Will. Can God, then, consistently with His perfect law, influence us at certain periods in what has been called an especial manner, by fixing His intention upon us, and so fitting and preparing us for some especial purpose, to do some particular work? The infinite nature of the divine will absolutely demands this concession; but the vastness, the fixedness, and the universality of Law seem to contradict it, so limited is sometimes the sphere of our intellect; even as from the imperfection of our sight we can not always discern the spherical character of the earth, which, from the position we occupy, generally appears to the eye as a vast plain, while at the same time it is a ball swinging in the air.

THE spirit is the thing, the body but the form; hence, as the body can not be greater than the soul, of which it is an outbirth, so the result of a deed can not of itself be greater than the spirit in which the deed was performed, or a man's life be more perfect than his thought or his will.

WE are so constituted that no man can live only for himself. Our influence is for good or for evil. The scent of the rose is perfume; the breath of the poisonous weed is noisome and deathly. Whatever we are at heart, that influence do we exert.

BEING is before knowledge or action; so birth is temporarily before education.

HE that overcomes one wrong secures the strength that wrong contained, by which to overcome the next temptation.

WE can not say, without fear of profanation, that man can truly make laws by which to govern. If it had been the aim of the world to discover those laws that exist, and which by their wisdom and universality are applicable to every mode of society, there would have been less of tyranny, injustice, and suffering.

THE sparkle of the diamond may always be seen, whether you break it into pieces or carry it into a dark room. Its qualities are natural to it. So is it with the pure and elevated soul; it has qualities which no adversities can destroy and no circumstances change.

AS God is always the same, and the principles of His government always the same, nature, progression, and development are but repetitions of the same law on a higher and still higher scale. Hence analogy is prophet to the soul to unravel those laws, and to introduce us into the presence-chamber of the Almighty.

JUSTICE is before pity. Let all mankind deal justly one with the other, and the facts that now call for our pity would gradually be diminished and finally disappear.

THERE is no one mood of life that we should endeavor to maintain, except that of full and complete harmony in the whole. He whose life is pitched altogether upon one key, becomes monotonous, and he must have a sluggish soul to be at rest even with himself. The harp has many strings. Has not the soul as many, and should not its tones be as varied? There is a childlikeness, or simplicity of character, that is sometimes beautiful to witness; but there are other times when it would be unmanly and effeminate. He has the most accomplished soul who has the power to produce the most varied and artistic results in his life, as the same law is as applicable here as to the artist in any other sphere or domain of life.

THE groves without birds, the sea without fishes, the fields without flowers—are they not like a home without children?

WHERE there is error or corruption, revolution is in the end inevitable, as particles out of order have no laws for permanent adhesion. Without activity there can be no life. The sea would grow stagnant were it not for the agitation of the waves.

NO one who believes the New Testament contains the authoritative words of the Saviour can be in doubt as to the character of God and the paternal nature of His government. The parable of the Prodigal Son shows not only the love He has for those who go astray, but the simple terms of acceptance—repentance and the return to the Father's house.

WE get the best view of the landscape by the height to which we attain; so we obtain the most correct view of truth by the altitude of our character. In our best moments we believe the most. If the logician would continue his argument with the advancing spirit, he must take the same road or part company.

WE absorb from that which surrounds us that which is most like ourselves, just as the flower appropriates that upon which it lives, and the reptiles that upon which they subsist. As the earth progresses its conditions improve, and the grosser beings and plants become extinct, and higher and more beautiful plants and beings make their appearance. With this fitness of things should we understand the relation the soul sustains to the body. A pure body always accompanies a beautiful soul. To defile the body is to defile the soul. In this do we see the law of universal analogy, and in this is the Poem of the Universe constantly repeated.

SOME people affect to regard a certain class of investigations as diabolical or whimsical—as prying into the affairs of the Infinite, which do not concern us; as though Knowledge, which is the key the Father places in every hand to unlock the door that leads into His presence-chamber, were too unworthy to be touched. God is Wisdom and Love. To be like God, our lives must be parallel with His, and the distance between us and Him is the way in which our progress lies.

THOSE who are bowed to the earth by sorrow and fear, and ignorant of the joys that await us, are like the roots of a plant buried in the earth, and ignorant of the fact that every moment the process of flowering is proceeding.

GOOD actions proceed as naturally from good thoughts as roses from their bushes, and bad actions from bad thoughts as naturally as unwholesome weeds and plants from the unhealthy and impure places of the earth.

IF by religion we include the study of the laws of the entire universe—of all the laws that govern matter and spirit, then no science can be complete without it is built upon, and no religion is true that divorces man from it. A true man, then, is one who is in true relations with all the laws by which he is governed—with God, Nature, and Man.

EXPERIENCE gives us evenness and roundness of character, just as the pebble is rounded by the flowing of the stream.

A MAN'S fall is proportionable to the height to which he may ascend. So the suffering we experience determines the capacity we have to enjoy. Nor is suffering a proof that God sustains any other relation to us than that of love. Rather is it a proof of His love, and the greater the suffering the greater the proof. It is the consequence of disobedience, or being out of harmony with Him; it is the cord that connects us with Him, and by which we are bound to Him. Instead of suffering being the consequence of God's banishing His children from Him, it is the voice by which He calls them back to Himself, and the proof that "nothing can pluck us from His hands." It is in this way that He governs all things; but even this government we must look at, not on the small scale to which our thoughts are too frequently directed, but on the infinite scale of the entire universe, and from the centre and perfections of His whole being.

IS it a mystery how in true marriage two are made one? See the process of crystallization, where different substances are found in one form of existence. Thus do two wedded hearts unite, and are as necessarily a part of each other as light is of the heat or fragrance is of the flower.

OUR thoughts are the result of the organization given us at our birth, and our after culture. So far the Past is necessitated. Our responsibility practically consists prospectively. There is between us and God always a continual possibility, though a possibility bounded by law. He is the true friend of Progress and Religion who acknowledges the influence of circumstances, and endeavors to make them subserve the true culture of thought and the divine life of the soul.

THROUGH an unbroken chain, link by link, may we trace our origin back to God Himself. In this sense, we may say that all the Past has lived for us.

A LIFE of mere obedience is far short of a life of attraction. It takes away the element of beauty, and robs us of the spontaneity of our being. It resembles an artificial channel, and not the beds that Nature forms in which her streams are to flow. The way is narrow and straight that leads unto life, but the everlasting life is perfect freedom.

THE estimation we place upon external objects of beauty and intelligence is owing to our own degree of culture. In proportion to that culture do they impress us, and in a manner according to the quality of souls. "Deep speaketh unto deep;" so, like everywhere recognizes its like.

YOU have thought of love, but have you ever meditated upon Infinite Love? We say Infinite; but when we pronounce that word, are we aware that we can not literally even begin to grasp its meaning, or to understand the depth of its riches? And yet we are the children of that Father, the recipients of that love.

WE often long with impatience for something we do not possess. Would it not be well if we more frequently asked ourselves if we were worthy of that ideal, and remembered that we shall yet obtain what we worthily labor for, if better for us. Sometimes God thwarts us in our endeavors after an object, that, when our characters are more perfected, He may give us greater glimpses of Himself and more worthy objects of possession.

TRUE knowledge and true humility are not antagonistical. The tree that is most laden with fruit bends the most lowly to the ground.

LEARN not to call any thing new in art, science, or religion, presumptuous or false. We know but little. There is yet as much for us to find out as God knows more than we. The law of our existence is that of perpetual and multiplied knowledge. Society is never permanently crystallized.

WE must not allow ourselves to be governed too much by others' habits of thought, or the conventionalities of society; but, acting from our own centre, after having absorbed all the good we may find in them, to push them away as hinderances to our souls; just as the green shoot in the woods absorbs all the nutriment of the leaves that cover the ground above it, and then pushes them away so gracefully with its tiny leaves, to make room for its own growth and flowering.

NATURE takes the hue of our thoughts, just as the landscape takes the hue of the glass through which we may view it. So with every thing upon which the mind gazes. "To the pure all things are pure," while the impure may see impurity even in snow.

WHATEVER you do, or wherever you are, always preserve a sweetness of soul as well as a fixedness of purpose. He who forgets this in his efforts of reform, is like one who throws himself, and not his cargo, overboard, to save his ship.

HE whose ears have once drunk in the music of the spirit-land can no more be drunk with the wine of the world. Though he may at times vacillate, he will soon find his centre in that sphere from which the light of his soul proceeds.

WEALTH is no more to be despised than luxury and magnificence in nature; only the debasement of soul which men too often resort to, to gain its possession. The age of martyrdom is thought by many to be passing away, and the eyes of the nations turning from the crucified to the resurrected and glorified Christ and Redeemer. May it not be possible that we shall yet be able to be guided altogether by the light, and not alone by the shadows of the cross?

NATURE and circumstances seem to predetermine what course we are to pursue, and doubt is always but momentary. Nature teaches and circumstances compel us to take hold of that which is next to us, and thus within our reach. Through the shoots, stems, leaves, etc., the roots ascend to the flower. Thus as naturally, from step to step, do we ascend toward our Ideal, and to this are all our actions related. It is thus also that we see the sacredness of all history, and the steps that society has taken in its advancement. Thus also the present always prefigures the future, just as the unfolded bud prefigures the rose.

THE religious element is as natural to man as it is for the fields to rear their altar-flowers and the grass to grow. The extent and difference of our attainments in religious knowledge are proportionable to the extent of our culture and the general harmony of our characters.

AS naturally as the hart panteth for the water brooks, so pant we for God, and as naturally are we filled. Thus ever "he that seeketh findeth, and to him that knocketh it shall be opened." At every door at which we knock, there are angels to respond to us. In every road in which we walk, are angels to point the way.

THAT which some people call piety is but an abortion of the religious element. It is ghostly, not manly or substantial. God, in his great temple of the universe, shows us on an infinite scale the idea of a true life. We have there not only the majestic voice of the ocean, the pensiveness of the woods, but the play of the rivulet, the carols of the birds, the loves of the flowers, the dance of the sunlight, the waltz of the stars, and over all, the calm blue of the ever beautiful and sparkling sky. We hear in nature no one note drowning all her other voices, but one rounded voice in which all her thoughts find expression, and all her sounds are included—a variety in unity.

WHAT great changes that which we generally call death is yet to effect in us, we may see in the analogies of the caterpillar and butterfly. See how much the caterpillar has gained by the winged life to which it has progressed. Must not the changes that the transition is to effect in us be proportionate to the elevation of our natures above that of the caterpillar?

HE who has the true religion can never be permanently cast down. He will see in the dark clouds about him elements that will yet expand the bow over his brow, and make his soul more beautiful by their presence. The flowers bend their heads when the rain-drops are pelting their leaves, and drink in the sunshine more joyously when the clouds have passed over them. But from this we must not infer that sorrow is to be perpetually needed as a means of culture, any more than it is necessary for us always to be subject to the weaknesses of childhood, or that the earth should continually have its volcanoes. Volcanoes are necessary when the grossness and transition state of the earth require them for its development, and so sorrows are beneficial as connected with the laws that govern the transition state which we are in, and by which we are being perfected for a higher life on earth and a celestial residence in the higher spheres.

GOD is like an infinite sun. Heat and light, in our own material sun, correspond with wisdom and love in the spiritual. The earth comes in contact with the beams of the former, and it fructifies and bears verdure and fruit. Our souls come in contact with the beams of the latter, by which the soul is surrounded, and thus thought and feeling, in all their infinite variety, spring up like a garden. This is one form of inspiration. The measure of it we may possess is dependent upon the harmony of our wills with the great Supreme Mind, and the capacity of our souls to receive.

IF by an act of your own volition, or otherwise, you find yourself in an uncongenial position, so far as your taste and higher faculties are concerned, and a change of circumstances would compromise the rights and feelings of others, or otherwise be productive of injury, still be true to whatever duties may grow out of those existing relations, and by doing so, you will reap your reward. From these relations will spring new joys and whole constellations of new and beautiful thoughts, and your progress will be still continued. The royal road to heaven opens wherever the soul pursues the path of duty. What we lose in one thing we may more than gain in another.

HOW pure and cleanly is every thing in nature! The wayside flower, whose leaves had become the depository of the surrounding dust—how cleanly it becomes by the descent of the rain and the morning dew! And see how the plant growing out of the dust and mould of the earth rears its pure enameled leaves and gathers from its roots nothing but that which can add beauty to its growth and perfume to its flowering. So let it be with the soul—let it gather amid even the surrounding forms of decompositions and corruptions of society only that which can add to its beauty, give symmetry to its development, and fragrance to its life.

GOD warms the earth with snow; can He not also calm the soul with grief?

IN one sense we can not prove one thing to another, as we can not think for another. We can merely lay before another mind the process by which we have reached the place we occupy, and thus give our latitude and longitude. If that mind is organized like ours, or fitted to receive the truths that may have impressed us, he may be willing to receive our company, and henceforth we walk together. There must be this preparation for every particular department of human thought and inquiry, as the earth has its seasons and times for the production of different varieties of plants, and every clime its own varieties. There is a genius for every field of thought and investigation in which truth may be found. The mathematician, such is his power of analysis, understands as if by intuition the loftiest problems of mathematical calculations. So with the truth-seeker in every department of life. Now, where there is this predisposition for any particular sphere of inquiry, the thought fills a want, and the truth of it is comprehended in the same way as we know that light was intended for the eye, and air for the lungs, and as we witness in the beautiful law of demand and supply everywhere.

IF in any thing thy enemy wrongs thee, strive to forget—or rather forget the wrong by the natural growth of a spontaneous and luxuriant soul, even as the earth forgets its scars and wipes out its stains by the natural growth of its fields, the flowing of its streams, and its visitations of dew and rain.

THE absence of vision is no evidence of the non-existence of a thing. The vision of an object is dependent upon the peculiar construction of the organ of sight. The organ of vision is different in persons, according to the state in which they are. It may hardly be questioned whether there are not as many things common that are unseen as are seen. The principle of life everywhere is unseen. The wind is unseen, and so is thought. Our present external organs of sight are adapted merely for external purposes. When the body dissolves, the organs of vision will be found adapted to the spiritual body which we shall then possess. Such is the completeness of the being that God has conferred upon us.

EVERY thing in life will find its appropriate place, just as a stream always finds its level. So it is not best for us to assume a character we do not possess, nor despair of the eventual triumph of goodness, justice, and truth. God being the fountain of life, it is thus that all things are, and continually will be, advancing toward Him.

IN darkness and tribulation we often wish for a sign, and sometimes it comes. But the silent proofs of the Divine Wisdom and Love are greater than any signs they can produce, as the rainbow, with all the colors of light dissected, is less than the light itself, which is the harmonious blending of the whole.

THERE is a unity in all things, and even so in obedience. He that is faithful in one thing is faithful in all. The principle of right is a central position. He that bases one act on wrong, makes shipwreck of the whole.

EXPERIENCE and culture are essential to the soul, to enlarge its capacities, to subvert its errors, and to insure a true development. Sometimes we imagine in our ignorance that there is something extremely peculiar in our experience, and that we have arrived at a phase of thought to which no man has heretofore approached, and thus a sense or feeling of lonesomeness is engendered. But we must not forget that, though oceans may separate one land from another, yet the same sun that is producing particular plants and flowers in our own clime is doing the same in other places—that while we may be separated in our individualism from others' experience, still the same thoughts may come to each, and exist as spontaneous and natural as the same flowers lift up their buds in different lands.

THERE is an immortality in goodness worthy to be considered. When a right act or thought is performed, that thought or act takes with it the germs of future good, and so on forever, like a plant whose vine grows from the centre of its leaves, and thus continually perpetuates its growth.

IN looking at a subject, we often see nothing but our own minds reflected, as it is with one looking into a stream, who sees nothing but the image of his own form.

GOD draws all hearts to himself by the natural influences of His Spirit, just as every flower and every leaf of the fields turns toward the sun by the natural influences of its rays.

FEAR is the angel of a flaming sword, who occupies the outskirts of the temple to warn the unwary traveler; but Love only can introduce us into the Temple and to the Father.

SUCCESS in a bad cause is always a failure, while a failure in a good cause may, nevertheless, be a triumph.

WE must not think that an individual sustains the same character in the estimation of every person. Some call out of us the exercise and manifestation of one set of faculties, while others call out the manifestation of different ones. While also there are those before whom, at times, we instinctively hide ourselves, just as the Mimosa closes its leaves by the touch of a hand, or at the approach of the wind and cold.

WHAT a gospel there is in the doctrine of Use! How every thing fits its circumstances and conditions! It is a saying worthy of Scripture, that "God tempers the wind to the shorn lamb." See, too, how the little birds that build their nests upon the ground are given a warmer robe of feathers for the winter, or are led to balmier fields and more fragrant groves. Truly, the Love that is displayed in things as small as these must overcome the soul with joy, when it contemplates that it also presides over us in the most minute and secret things that belong to our existence.

IT is easier to find fault than to construct. He that is merely a critic is a mere fault-finder. It is left to the true artist and to the soul of genius to create and to exhibit in a harmonious form, and as a whole, that which they are enabled to put forth as their best external expression and as the truest criticism.

WHEN the earth blossomed into gardens and vineyards, and crystallized into gems and other organic forms, it was given man to subdue, to cultivate, to use and adorn. All honor, then, to the artisan, the prophet and teacher—to the hand that toils, the heart that prophesies, and those who teach the nobility and true mission of labor! It is given them to touch the chords of that mystic harp that is to bring us in harmony with nature and the universal soul.

THERE is a sense in which the whole outward universe is a perpetual scene of festivities. What is day but the golden feast of the sun? and night but the lengthened feast of the stars? Behold, too, the flowers holding up their brimming cups, and birds and streams pouring forth their festive songs, and tree and plant yielding their blossom and fruit. How they put to shame the bacchanalian, and how the loves of the flowers and the embraces of the stars, the beastly gratifications of the sensualist. Behold, also, how Nature, during her perpetual feast, is ever at work, and subserving some good purpose. How use is subserved in even the minutest affairs that attract our attention, and how it also must exist in the ten thousand things that our ignorance conceals from our gaze. Thus ever let there be a sacredness in our festivities, that thought and play, and work and love, may go rhyming together.

THE soul is dependent upon the body as an attendant upon its birth, and as the means of its development. In this respect it serves as a sort of scaffolding to the soul that now conceals it from our view. In architecture this is put around a building to enable the builder to construct and finish his work. When this is done, it is removed, and the building stands out before our gaze. Death is but the removal of the scaffolding. That removed, and the soul stands out before the gaze of the angels—an inhabitant of its new and beautiful dwelling-place.

HOW impressive is the silence of Nature! what a thrill it sends through the soul as we gaze upward toward that star-gemmed, limitless blue by which we are arched, and where, to the mighty questionings of the soul, our words are echoed back out of that—as it sometimes seems—dread and eternal silence! But O weak light by which we are guided! Those that we see are but the walls of the temple—the King and the Father dwelleth therein. Question Him! Nature is not God! The body is not the man! To speak with God we are not to travel from star to star to find Him. He has His shekinah in every breast, and every soul may have the symbol of and enjoy His presence. Look within! Then shall every tree have a tongue, and even the silence of nature grow voiceful and eloquent with his teachings.

THERE is a great difference between the mere intellectual perception of a thing, the mere sentiment, and the actual life to which the thought and action are related. The former is superficial and transitory, while the latter is so much a part of ourselves that time only unfolds it the more, and eternity comes to impart the gift of immortality.

IN this world, no one in trouble, doubt, or sin need despair, if he will accept the remedy. There is no point of character that Christ can not touch. Everywhere His words open up into deliverance and joy.

THE skylark, it is said, gives its sweetest song as it rises almost perpendicularly in the air, and continues its strain until it is lost in the blue vault above. So, like that typical divine bird, does the soul pour forth its sweetest strains and give forth its truest utterance in proportion as it finds its directest path upward, and continues its strain as its aspirations are lost to our sight in its spiritual and celestial flight.

NOT only does "the rolling stone gather no moss," but there is no power without a place of rest—a place where the fulcrum is to be placed. The true power of the disciple comes from the tranquillity that his faith produces, the fixedness of his heart in Christian doctrines and principles. The pivot point, his faith in God.

THE faculties that lead to strife, to war, carnage, and revenge, are the perversions or the very opposite of those that lead to harmony, contentment, and outward and internal peace and prosperity. The one is destructive, and the other constructive. Hate is always the destroyer—Love only is the builder.

PROBABLY the better we live, the nearer we come to Christ, the more will the mere words of our prayers be shortened, till the Lord's Prayer will be found to contain all the soul can ask, without a word to be taken away or added.

THE uncertainty of life and earthly things is a great lesson for faith. The material element of our natures, in its affections for earthly loves, clings to them as the vine twines its tendrils round the tree, beneath whose protection it has grown. But like the vine climbing up into sunlight, to the sky that visits it with sun and showers, so should our affections ever look upward.

TO make religion useful, the truth of the personality of God is the first thing rightly to be apprehended. We shall not then think too meanly of ourselves, if we know we are His children. We will the more easily believe in immortality, if we remember that our life proceeds from Him, and that immortality is but the prolongation of that life. We will have a point where our love shall centre, instead of being dissipated with the flowers, or lost among the stars, or expended in breath. We will become believers in the Infinite Will before natural laws, or, rather, as the cause and controller of natural laws. We will accept Him as our Sovereign, and strive, by obedience, to become His children. Believing in Him, we will come to love Him. We will seek His favor, "which is life, and His lovingkindness, which is better than life." When we do wrong, we will seek his forgiveness. We shall feel always in His presence. He will be our Refuge in trouble, a High Tower in danger—a Rock, upon which to build our hopes. Without this faith, philosophy becomes but the centre of despair, and the glory of the universe is blotted out.

FAITH in God, and in the triumph of His laws, has always seemed to necessitate the ultimate perfection of human society. The Christian seeks it under the banner of the millennium; philosophy, in the controlling and organizing forces of the universe, and in the progressive development of the laws of society, eliminated by the marriage of religion and science; poetry, in the harmonizing voices that nature is ever uttering from earth and sky. The time may be delayed, but who can say that this is not but the infancy of our race? The distance between us and that prophetic future may be only the ultimating processes of those laws, that, proceeding from primeval times, have ultimated themselves in the arts, civilization, and religion of the present age. There is certainly much upon which to ground such a belief.

WHATEVER we may believe in detail, those who accept Christ for their Redeemer, and believe in His life and doctrines, as revealed in the New Testament, and endeavor honestly to do His will, must be regarded as His disciples. For these Christ prayed that they should be one. Let His disciples beware and not divide His seamless robe.

THERE is a sex in the soul, and laws that govern the thoughts and the spheres of the sexes; just as light and heat or wisdom and love have their separate laws, and as their spheres, though united, are separate and distinct, and somewhat the opposite of each other.

NOT always the thing, but the spirit of the thing, determines its quality or excellence.

WILL does not appear to be a separate faculty of the human soul, but the balance between the forces of the whole. A harmonious man is one who has all his faculties properly balanced, and thus gives to each faculty its due force and action. Thus, too, every faculty has its will, according to the relation it sustains to the other faculties.

THE effort of Nature is constantly to resuscitate herself, no matter whether we violate a physical or a moral law, and wherever we see her operations in the outward forms of existence. Thus the perpetuity of the seasons, and the purity and freshness which are the perpetual gift of childhood.

WE mistake much when we say that great sorrow or grief is occasioned by the withdrawal of God from the soul. When the sun is set, the shadows cease; so, were God to withdraw himself, there could be no life. As shadows are caused by some object coming between us and the sun, so sorrow is occasioned by some object coming between us and the Father; and the gloom is but proof of the presence of the spiritual sun, as shadows are proof of the presence of the material sun.

THE imagination does not seem to be a separate faculty of the soul, but every faculty to have its imagination. We must not falsely take the imagination to be mere fancy, as critics too often do, when they attempt to disparage it in the sight of philosophy and science. There is no antagonism between truth and imagination, when the philosophy of the imagination is truly seen. If so, one or the other is false, and to say they can not exist together, is to deny the facts of our being. Fancy is the mere sport and pastime of the imagination. The imagination appears to be the refinement of each faculty in its upward aspirations. When the faculty is not gratified by the present facts or experience of the soul, it then becomes prophetic and transfigured, as it plants its palaces in the future or paints its bow in the distant sky. If nations in their earlier history are more poetic than scientific, that is no reason why we should throw it away, any more than we should throw away the trustfulness, the beauty, and simplicity of childhood.

IN every thing we see the hand of progress. Even the wave when it recedes but gathers new strength to pursue its way. So, from the throes and labors of this transition period, shall yet be born the sweet prophetic child of the future. Good old Simeon, when he took the infant Jesus in his arms, desired to depart; "for," said he, "mine eyes have seen thy salvation." But to see His salvation now, reconciles us to life, and to live is often far more heroic than it is to die.

THOSE who underrate the artistic element of our nature, that which seeks expression in sculpture, painting, and literature in its more ideal forms, are allied to those who rebuked the woman and counted the cost of the precious ointment which she took from her alabaster box to anoint the head of Jesus.

THERE is one thought that should always cheer us—that God is always for us. Men may dam up the streams to prevent them pouring their treasures into our fields; they may fence up their lands to prevent the poor from occupying them, or to keep their beauty concealed; but the great sunlight will enter and bring forth verdure, and the clouds will empty themselves and form new outlets, until all barriers are swept away, and a just equilibrium is established.

WHATEVER is true is always fresh, and bears repeating, as it has application to every changing scene and event. The sun and rainbow are always fresh when they appear, and none the less beautiful because we have seen them so often.

WHEN one truth is elucidated to the mind, it enables us to comprehend every thing that revolves around it, just as it is when we enter a room with a candle for the search of a single object—it enables us to see every thing by which we are surrounded.

EVERY situation and rank of life have their cares, from which nothing can extricate them. No fence or walls can prevent the clouds from emptying themselves within their inclosures.

MAN is a social being, and as such has duties he owes to society. Nature knows no such thing as selfishness or isolation. The clouds pour their rain alike upon every field. The flowers share their dew-drops with each other, and the whole process of Nature is one beautiful system of reciprocity. Nor are men left to associate and mingle upon this planet alone; for next to this world, as notes rise in music, there are beings interlinked with us and connected with our destiny. Thus is repeated from lip to lip and sphere to sphere the watchword of fraternity, just as the stars bear the tidings from world to world and system to system.

THERE is in the soul more of vastness, of beauty and grandeur, than are contained in the outward world; consequently greater dominion is given to its executive powers than is possessed by any prince of temporal power on earth. He is the true priest and king who commands his own soul.

A KNOWLEDGE of the truth comes from doing the things commanded thereby.

THE true idea of life is to get above it as a point of vision. He who lives above the world will not find his toil degrading, but refining and elevating. He whose character has been elevated above the plane of the strife and cares of life, will preserve a calm and serene spirit amid his provocations, griefs, and conflicts. He who takes his stand, in spirit, at the gates of paradise, will view the panorama of life as seen by the angels; death will not then be feared, but be regarded as a higher birth. This life will then be seen as only preparatory, the vestibule of which heaven is the temple; man not a mere animal to perish by the wayside, but a brother to the angels and destined to immortality.

HE that is in the path of wrong-doing is always at war with nature and God, consequently his work must come to naught; while he whose life is one of well-doing is in harmony with all the laws of his being. For him the stars are fighting, the seasons revolve; and to execute his commands all the mighty forces of the universe are working.

IN every rose there is a thorn. The art of true living consists in partaking of the good and rejecting its evils.

IT is a great mystery, and yet how simple the belief, that He whom the heaven of heavens can not contain, can abide in the humblest heart!

HE that would have knowledge, let him ask for it without fear of being upbraided. "To him that knocketh it shall be opened." The lips of Infallibility have so spoken.

SOMETIMES, in a moment of grief, are we not apt to forget that "the Lord reigns"? Let us always be able to add, from the depth of our heart, "Let the earth rejoice." It is a great source of consolation to know that we should rejoice because He reigns.

LIFE may be from the centre outward or from the outer inward. The man in the way of right-doing is surely in a better way to comprehend the truths of religion than if in the path of wrong-doing. The faith taught by Christ, and which comes from belief in Him, makes more sure and steadfast the purposes of the soul, by throwing its light in our pathway, and bringing to our aid the forces of the universe, and the power and will of God. The process is plainly stated. "Faith which works by love and purifies the heart." Christ has forever consummated the marriage between faith and good works. The experience of the world shows—and is it not also the experience of each individual?—that, without it, stability is taken from the will, and the rock from beneath our feet. Hence, the depreciation of a moral life, or the mere exaltation of a religious life, even if on the highest plane of thought they could exist separately, is in opposition to the Scriptures as well as the common sense of the world.

THE gates of heaven are so ponderous that evil, no matter how giant-like its strokes, can not enter therein. Yet so nicely adjusted are its hinges that the simplest breath of prayer may open them and reveal to the soul its attending angels.

THE results of faith, holiness, rest—the supply of the proper forces by which we are permitted to attain a true life—are as surely evidences of the truths to which they point as the phenomena of light and heat in the verdure and bloom of the earth necessitate the existence of the sun and the solar system.

WE must obey in spirit and not in the mere letter, because we take our place in the universe by what we are, and not merely by what we do. The quality of the action is that which determines its excellence. It is possible to obey the law in the letter and yet so far offend in spirit that the law of condemnation be not removed, and that the evil of a violated law may remain.

THE love of Christ for His disciples is often shown in the Gospel history, but nowhere more beautifully than in the passage which speaks of the love of the shepherd for his sheep: "He calleth them all by name." Christ knows His disciples, and sustains to each a close and endearing relationship.

LIFE, in its best phases, is always heroic, and is symbolized by power. You can not displace something by nothing, but by something its superior. The remedy for all evil is its opposite, and nothing else will answer the purpose. The law is, "Overcome evil by good." "If thy enemy thirst, give him drink." Do a good act, and the evil thought will flee from you. If you perform a good act to your neighbor, you will love him, though you may, as you should, hate the evil he does. If you are in trouble, go not to the rich and great, but seek the lowly, and perform some act of mercy. Sunshine only is real, darkness being but the absence of light.

THE old proverb that "time is money" is true; but time is often more than money, for we have duties toperform, objects to obtain, and possessions to gain, that money alone can not procure.

NOTWITHSTANDING all our theology and philosophy, let us not forget the plain truths of revelation and experience, which are the fundamentals by which every man's life must be guided and controlled; otherwise we build but castles in the air. No theology or philosophy can displace the nature of sin and its consequences. "The way of the transgressor" will always be "hard," as long as the universe shall stand and God's word shall endure.

THERE is but one way to the throne. Believe no voice that teaches otherwise. It is the royal way pointed out by the finger of God. Christ is that way. All other paths lead into sin, error, and disappointment.

WHAT can exceed the peace of that soul conscious of its sins having been forgiven?

FEAR is the angel with the flaming sword, standing at the gates of paradise to warn the sin-burdened traveler seeking its gates; Love, the angel standing within, to welcome him when he has thrown his burden from his shoulders.

"QUENCH not the Spirit," when it may be striving with us, when by disquietude or remorse it may be seeking to win our soul back to rectitude, or to urge us on to further attainments. Then afterward it will teach us "all things."

IT would be in vain to say that God can not be found in nature or in the Old Testament; but we can obtain a full and correct view of Him only in Christ, because it is only in Him that He has fully revealed himself. In Him "the fullness of the Godhead dwelt bodily." To believe in Him, therefore, is the first point upon which all true thought hinges—the focal point where the highest wisdom is to be found.

DO you seek for perfect peace? Trust in God. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." In thy weakness, dost thou seek for strength? "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

WHATEVER else we may possess or whatever else we may lack, let us seek for God and his favor. This possession will make up for all our deficiencies and imperfections. It completes the circle of our desires, and each evolution of our thoughts will bring with it multiplied blessings and graces. With this possession, whatever else we may lack, we are rich; without it, whatever else we may have, we are poor indeed.

TO get a true view of life we must get above it, or we will see only the jagged rock, the uneven plain, the snow-covered mountain, or the shoreless ocean. When above it, we behold the fair and rounded earth. Faith thus elevates the soul, and causes all things to appear in their true proportions.

F96 9785
L778
Lloyd, Samuel H.
Wayside thoughts

Flora Lamson Hewlett Library
Graduate Theological Union
2400 Ridge Road
Berkeley, CA 94709

DEMCO